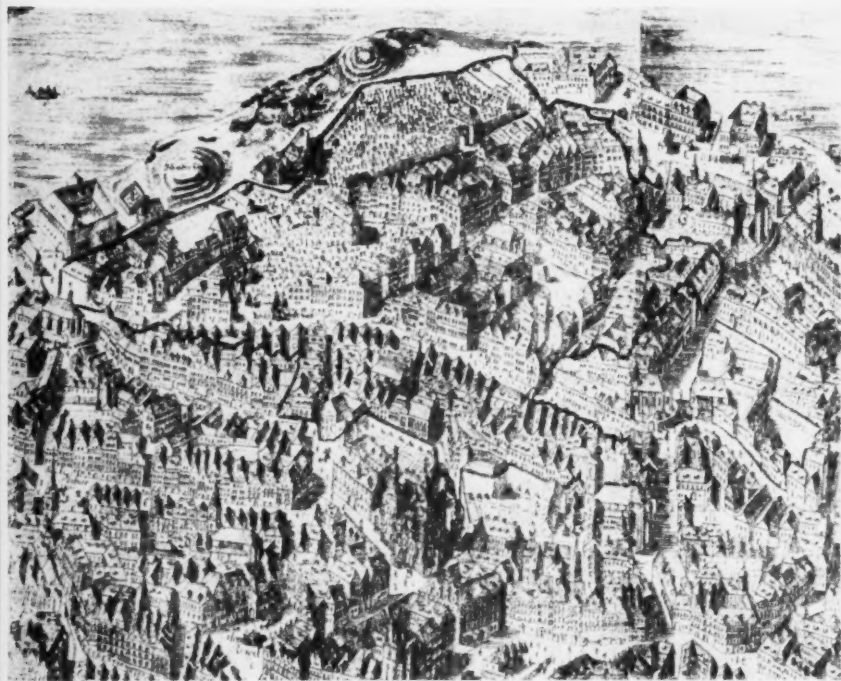


COMMON GROUND



AUTUMN 1961

VOLUME XV NUMBER 3

PRICE: ONE SHILLING

The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

OBJECTS

To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Cover Photograph

VIEW OF THE OLD TOWN OF PRAGUE

By Joseph Daniel Huber, 1769

(The boundaries of the Ghetto have been emphasised in this picture.)

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Double Decade

IT IS JUST twenty years since the first discussions were held between leaders of the Christian and Jewish communities in this country that led to the establishment of the Council of Christians and Jews. 1941 was a year of darkness and difficulty. These islands were under constant aerial bombardment, and threatened with imminent invasion. British forces overseas were meeting with reversals. The sea lanes were being heavily attacked, and on the home front shortages were becoming acute. News was beginning to come through of the lengths to which Nazi antisemitism could go, in the persecution and attempted extermination of European Jewry. And in Great Britain itself, the very difficulties of the situation with which we were faced encouraged people to look for a scapegoat on whom they could vent their fear and frustration.

Even in the midst of such a situation—indeed perhaps because of it—spiritual leaders of both communities saw the need to meet and work together, not merely in face of the danger of antisemitism, but by their combined witness to strengthen the moral values of our society that were at stake. It is impossible to pay sufficient tribute to the insight and wisdom of those who brought the Council into being—men like Archbishop William Temple, Chief Rabbi Hertz, Cardinal Hinsley, the Rev. Henry Carter, Sir Robert Waley Cohen.

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Although it was the impetus of the immediate situation that led to the Council being formed, none of its founders would be surprised to see it still in action twenty years later. They recognised, both that the fight against intolerance is inevitably a long-term operation, and that in any society there will always be a need for positive action to strengthen understanding and co-operation between its constituent parts. In some respects, perhaps, the Council has gone further than might at first sight have been expected, particularly in furthering the "dialogue" between Jews and Christians. Nazi persecution faced the Christian world anew with the challenge of a Jewish minority in its midst—or rather, with the challenge of its own attitude towards Jews and Judaism. Out of that challenge has grown a new interest, and a new respect, that found immediate response also on the Jewish side. Judaism and Christianity remain distinct, but more and more Christians and Jews seek points at which they can meet. Today one of the most important functions of the Council of Christians and Jews is to encourage that meeting. The "dialogue", with both parties meeting in charity and with respect, is the best basis for understanding and tolerance.

The twentieth anniversary of the formation of the Council of Christians and Jews is being celebrated by a Dinner at the Mansion House, London, on October 12th. The next issue of "Common Ground" will contain a full report of the speeches on that occasion.

A Visit to Barley

The Rev. Dr. James Parkes, whose work for Christian-Jewish understanding is widely known and respected, lives in the village of Barley in Hertfordshire. We received these lines from one who recently visited him in his home.

Today I saw a mystery of love:

A wide and ancient field, where Jew and Greek
In friendship grew. Taught by one sky above,

One parent soil, their stems erect yet meek
Bowed to each other, nodding in the wind,
And learnt the holy bliss of being kind.

T.P.S.

John Wesley and Tolerance

MALDWIN L. EDWARDS

Dr. Maldwyn Edwards addressed the Cardiff branch of the Council of Christians and Jews shortly before his induction as this year's President of the Methodist Conference. It is interesting to note that one of the features of the induction ceremony is that the new President receives from his predecessor John Wesley's own Bible, which remains in his care during his year of office.

JOHN WESLEY is regarded by many people as a stern, lonely, and forbidding figure. Actually nothing could be further from the truth: he was a very human person, with an invincible charm that always endeared him to those whom he met. People might dislike him at a distance but they capitulated once they met him.

It must be said about him, however, that he had no false tolerance. The man who in an easy-going way is tolerant of all opinions is a man without moral backbone. He wants a cheap and easy popularity. Not so John Wesley. He knew what he believed, and when he came across those who felt differently he did not hesitate to say so. But Wesley was incapable of hating anybody, and there is no instance at all of his being intolerant of people as people. He had the kind of conviction that might lead him to disagree with others, to hold to the truth as he saw it, but that is very different from an intolerance that makes a man dislike people as well as the views they hold.

This is well illustrated by following his life through each decade after his conversion in 1738. When, after being an anxious seeker after God, he was inflamed with a zeal for propagating the Gospel, and found that his call was to proclaim the Gospel in the open air in the England of that century, he met with immediate opposition. For ten years he was assailed by the mobs, who were incited jointly by both the parson and the squire, who disliked his methods and distrusted the Gospel that he was preaching. But throughout that period there is never an instance in which, being reviled, he reviled again, nor is there in his journals any ill word spoken against those who were intent to do him harm.

Both John and his brother Charles had an astonishing composure when faced by a mob, and they were quite without fear. They would always look the mob in the face, seek out its leader, and ask what he

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had against them. Time and again this sound psychological approach turned away the fury of a dangerous mob. But the physical danger was a minor affliction compared with another form of persecution which the Wesley brothers had to suffer. They were venomously attacked with pens, by a rather motley crew of controversialists led by two Bishops, William Warburton, Bishop of Gloucester, and Lavington, Bishop of Exeter. Wesley was able without difficulty to dispose of their arguments; he was the most nimble of all antagonists, and perhaps the most dextrous pamphleteer in that century—but never once did he strive to defend himself personally against the insults and invective levied against him.

The following decade saw the outbreak of the Seven Years' War between England and France. Wesley was not a pacifist; he believed in the rightness of the war against France, and offered to raise a company of Methodist volunteers. But when, coming to Bristol in 1759 on his annual visit to that city, he saw French prisoners-of-war living in deplorable conditions, hungry and almost naked, he immediately stirred the City Council to action on their behalf, and with his own Methodist people collected enough money to purchase adequate bedding. Despite his support of the war against the French, for the French prisoners themselves he had nothing but good will and compassion, and spoke of them as his brothers.

Methodist discipline

In the 1760's Wesley's tolerance is illustrated in his dealings with one of his own followers, Thomas Maxfield. In the early days of Methodism, when John Wesley was campaigning in Cornwall news came to him that Maxfield was preaching at the Foundry which was the headquarters of Methodism in London. Maxfield was a layman, and to Wesley, an ordained clergyman, it was unthinkable that a layman should be allowed to preach the Gospel. He hastened to London; but when he heard Maxfield he recognised that he had a true vocation to preach, and so Thomas Maxfield became one of Methodism's first Lay Preachers. By the 1760s, however, Maxfield was becoming impatient of the discipline of the Methodist societies, and wanted to go his own way. Wesley warned him that, if he preached for one particular man, whom Wesley rightly regarded as a crazy fanatic, then Maxfield would have to cease to be a Methodist preacher. Maxfield defied Wesley; he ceased to be a Methodist

preacher; and later he left Methodism altogether. John Wesley, however, never lost his friendship for Thomas Maxfield, he did whatever he could for him, and when Maxfield fell ill it was John Wesley who visited him.

Then between 1770 and 1780 there was the great controversy between the Methodists and the Calvinists. Wesley's principal antagonists were Augustus Toplady and Rowland Hill. Toplady wrote various pamphlets attacking Wesley, among them one entitled "The Old Fox tarr'd and feathered." But Charles Wesley was able to say, "I have never heard my brother say an unkind word about Toplady." Rowland Hill was even more abusive than Toplady, and wrote of Wesley as "a knave, a coward, a miscreant, an apostate." Wesley's only reply to this was to write to him: "I still love you, but I no longer have respect."

Controversy with Roman Catholics

Finally, between 1780 and 1790, there was the famous controversy with the Roman Catholics. John Wesley had a high regard for individual Roman Catholics, but he was opposed to the emancipation of Roman Catholicism because he believed that it was not just a religious institution but a political one, and that if Roman Catholics were to come to power, Protestants would be persecuted and liberty would disappear. In this he showed the only kind of political intolerance that can be levelled against him. But when his writings were used by Lord George Gordon, instigator of the Gordon Riots against Roman Catholics, Wesley was horrified. He hated persecution, and loathed the idea that anybody should suffer physical ill-treatment. So he and Charles went to visit and help all the Roman Catholics who had been hurt in the riots.

When we look back over John Wesley's life, one glowing fact emerges. He was always ready to attack what he knew to be wrong but he was never willing to attack any person. Even if he disagreed with them, he disagreed in charity. That, I would say, is the true tolerance. It was a disposition of mind he communicated to his people, teaching them to be the friends of all and the enemies of none: an attitude that has remained as part of the Methodist heritage. Perhaps the essence of John Wesley's attitude to tolerance is to be found in his great sermon on "The Catholic Spirit," in which he says that those who love God ought of necessity to be freed from

rancour and spitefulness and bigotry, and that this certainly ought to apply to Christians. So he discusses the various things that can separate us, and concludes: "If thine heart is as my heart, if thou lovest God and all mankind, I ask no more: Give me thine hand."

Religious Minorities in Independent Schools

D. WALLACE BELL

In recent months there has been considerable discussion in the Press regarding the admission of Jewish children to Public Schools. This article attempts an impartial assessment of some of the issues involved.

ALTHOUGH IT IS undoubtedly true that the majority of children in this country attend schools under the full control of the local education authorities, and governed, from the point of view of religious observance, by the provisions of the 1944 Education Act, it is not always realised how many schools enjoy a varying degree of independence. The famous boys' Public Schools stand out; but there are also many boarding and day schools, for both boys and girls, that are owned and run either by Trusts or by private individuals; and an even larger number of Preparatory Schools for younger children.

Many of the older schools, especially the boarding schools, and some of those more recently established, were either founded by religious bodies, or have a definite connection with one or other of the Christian denominations. Their original purpose was often stated as "to educate boys (or girls) in the tenets of" the particular denomination. With the passage of years, and as a school has become more famous for its academic, social, or sporting distinction, this purpose may have been lost sight of in the public mind, but it remains in the school's foundation, and is usually a matter of real concern to the Headmaster and Board of Governors.

In very few schools was it ever an absolute condition of entry that a child should be a fully practising member of the religious community concerned, although in cases where schools were established by minority religious denominations to provide good educational opportunities for the children of members of those groups, it

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was understandable enough that such children should be given preference. Most of the independent schools, however, have always been willing to accept a proportion of children from other denominations, but in general have expected them to fit into the general pattern of the school life, including its religious worship. With children coming from different Christian denominations, whose parents were in any case willing to send them to a school of another denomination, this did not present any serious difficulty.

A bigger problem arose when, perhaps because a school had acquired an international reputation, it was asked to accept a boy from an entirely different faith, whose father did not wish him to become a Christian. This might occur, for example, with the sons of Indian princes during the British Raj. The English genius for compromise usually found a way round the issue. The school gained a certain distinction by having the boy among its pupils; it could afford to make an exception to its general rule, and allow such exemption from the normal religious pattern as the father might demand; and because it was only an isolated case it would not materially affect the general character of the school. On the other hand, the father would probably not object to his son's participating to some extent in Christian observances, provided no attempt was made to convert him from his own faith. Both parties would probably regard such a compromise as a small price to pay, on the one hand for the advantages of an English Public School and University education, and on the other for the social distinction which the school gained, and the benefit to the whole school resulting from the introduction of a variety of background and tradition.

Jewish boys at Public Schools

The same considerations led to a limited number of Jewish boys going to English Public Schools a hundred years ago and more. And certain schools gradually acquired a reputation for their international character, and their readiness to take boys of other faiths, provided, of course, the boys were acceptable in other ways. No major problem arose so long as the number of children involved was small, and while there was no very great pressure on school places.

In more recent years, however, a new situation has faced both the schools and parents. A wider distribution of wealth led to more parents wanting, and being able to pay for, the advantages of a

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Public School education for their children. This applied not only to members of religious minorities, although it included them as well. The result was a total increase in the pressure on school places, and a corresponding increase in the number of children from Jewish families applying for admission. This inevitably meant that, especially at the more famous and popular schools, many applicants had to be turned down. And the larger number of non-conforming children applying for entry (some of whom were, of course, admitted), meant that the school could no longer regard them as individual exceptions whose presence did not affect the general school pattern. This latter consideration applied, and still applies, mainly to Jewish children—the number from other non-Christian groups being relatively so small that they can be treated as individual cases.

So far as the religious minorities, primarily Jewish, were concerned, there was a number of possible courses open to the schools, and different schools reacted to the new situation in different ways. A few tended to become more rigid in their policy, and to say that while they could absorb one or two isolated exceptions, they could not deal with a significant minority who did not conform to the complete pattern of the school life. They, therefore, refused all applications from children of other religions unless the parents were willing for them to conform to the general pattern of school activities in every way.

Minority quotas

Others—by far the majority—felt that with an increasing Jewish minority, some special arrangements should be made for their religious training. The children would be excused from some or all of the Christian observances and teaching, and where possible would be given Jewish instruction instead. In such schools, however, a further problem developed. What proportion of children following a different religious pattern could be accepted without altering the total character of the school? Again there were various different answers. Some schools set a fixed percentage and when the quota was filled automatically rejected all further applications on behalf of Jewish children. Others had a more flexible quota, and tended to become more selective in dealing with applications as the number of Jewish children in the school increased, but would always find a place for an individual special case. In some schools the position varied

from house to house, according to the attitude of the housemaster.

Some few schools established a separate Jewish house, where all Jewish religious observances could be kept. This is regarded by many people as the ideal solution; but only one such house has survived to the present. And even with a Jewish house, there is a limit, so far as the school as a whole is concerned, to the number of Jewish children who can be accepted—the limit being the capacity of the Jewish house itself.

Rejected applications common to all

The position today is that Jewish children are to be found at most of the major Public Schools in this country, and at many of the minor ones. But Jewish children are being constantly turned down at many of the leading schools, although whether or not it is because a flexible quota is being applied, is usually impossible to determine in any individual case. (Because of the pressure on places, Christian children are also being turned down, in even larger numbers, by these schools, and in either case the parents rarely feel that the reasons given are adequate.) Entrance to the less famous schools is, however, relatively easy, and in many such schools the question of a possible quota has not yet arisen, as the proportion of children from minority groups is still very small. There is also now one Jewish Boarding School comparable with the established Public Schools.

In day schools, and schools with boarding facilities but taking a high proportion of day children, the position may be aggravated by the school's location. If it is in an area with only a small local Jewish community, the issue is not likely to arise. But if it is near a numerous Jewish community, it may receive many more Jewish applications than it feels it can accept without altering the character of the school.

Preparatory Schools

A further problem is the Preparatory Schools, many of which are small privately owned institutions without any specific religious foundation. It might be expected that they would not be concerned with a quota at all; but inevitably their policy is determined largely by the schools to which their children will ultimately go. The reputation of a Preparatory School depends upon its having a high proportion of successes for Common Entrance; and, as the Preparatory Schools are also under pressure of more applications than they can

accept, they inevitably tend to give preference to children who, on all grounds, are thought likely to be able to go on to the more popular of the Public Schools.

So much for the question of admission to the independent schools. But the problem, both for the child and for the school, does not end when a Jewish boy or girl is accepted. How far will he be able to follow his own religion, and how much religious instruction in his own faith will he receive, to make up for the periods of Christian religious instruction from which he may be exempted? Or will he be expected, for example, to attend Christian services? Will he want, or be able to, observe orthodox dietary laws, and the Jewish festivals? How far will the presence of a Jewish minority enrich the total life of the school, or will it, because of its special requirements, tend to complicate the smooth working of the timetable? This last point applies particularly to boarding schools, where activities on Saturdays generally have a greater importance than at a day school.

Varying degrees of conformity

These are problems to which schools again find varying answers—and, it must be recognised, to which Jewish parents have widely different attitudes. Some parents want their children to “conform” to the maximum degree possible, believing that home influence can make up for whatever they may lose at school in religious background. Others want a maximum Jewish observance, even at the price of the degree of separateness that this inevitably implies for the Jewish minority in the school. And on the schools’ part, the degree of divergence from conformity that is allowed varies greatly from one school to another. Each tries to find the solution that seems to it the most practical.

It is not surprising that there is a good deal of dissatisfaction with a situation that presents so many anomalies. This dissatisfaction from time to time comes to the surface, and earlier this year led to a series of newspaper articles examining the position in particular schools. But is it a problem to which no easy or clear-cut solution is possible—and any one solution, even if it were possible, would almost certainly give rise to as much dissatisfaction as the present position. But there are some things that could and should be done.

First, the inherent difficulties in the situation need to be much more widely realised. So long as a Public School education offers

what many people regard as a better education than the State schools, and provides a more direct entrance to the higher levels of social and economic life, there will continue to be pressure on the limited number of places at both Public and Preparatory Schools. That pressure will come as much from members of minority groups as from the majority community. And whilst the Public Schools are in this position, they will inevitably be regarded by many people more as social and educational institutions alone, and their religious foundation and purpose will tend to be minimised. Members of religious minorities will, therefore, find it hard to see any justification at all for any kind of quota so far as admissions are concerned; and the schools, and the public generally, should understand that this is a perfectly natural attitude for them to take.

On the other hand, Jewish parents should appreciate, first that most of the Public Schools do, in fact, have a religious purpose that they themselves regard quite seriously (there are, of course, exceptions), and secondly, that when an individual Jewish child is turned down it is not necessarily because of prejudice on the part of the Headmaster, and by no means always even because of an open or unofficial quota. The popular schools just cannot take all the children who apply to go to them.

Avoiding misunderstandings

Even more, there needs to be clarification of the position of the Jewish children who are accepted. Probably many of the misunderstandings that from time to time arise could be avoided if, before they allowed their children to go to a particular school (especially to a boarding school) parents satisfied themselves that whatever degree of religious observance they required for their children would, in fact, be possible. Headmasters might on their part remove some misunderstandings if in advance they made more clear than is sometimes the case, just what degree of conformity to the general school pattern they expect from Jewish children. Here let it be said that the further schools feel they can go in enabling, and encouraging, children of minority religions to practise, and receive instruction in, their own faith, the greater will be the contribution of those children to the whole life of the school, both because of their own increasing integrity as persons, and because of the richness that always results in any society from a healthy and respected diversity.

Treated on these lines, an increase in the number of a non-conforming minority in a school can, paradoxically, strengthen rather than weaken the basic character of the school.

It would be as idle to deny that a problem exists as it would be disastrous to aggravate it by acrimonious debate. But if the problem is recognised, and approached from all sides in a spirit of understanding, it is one that, if not capable of immediate solution, can be limited in dimensions, and some of its more serious manifestations largely resolved.

The Anglican Hierarchy

ARTHUR W. DOWLE

The Rev. Arthur Dowle, Chaplain of the Parish of St. Edward, King and Martyr, Cambridge, and formerly Assistant Editor of "The Church of England Newspaper," explains some of the titles and offices of the Anglican Church.

EVERY CALLING and profession has its own technical terms, which are often a complete mystery to the outsider. One may therefore perhaps expect difficulties with some of the more technical terms used in Christian theology, but it is remarkable the misunderstandings that also occur, even among members of the Church of England, when they try to make sense of those "who hold any office or administration in the same."

Essentially the ministry of the Church of England is part of the traditional pattern of Catholic Order. As the Anglican Ordinal has it, "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of Ministers in Christ's Church: Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." Every minister of the Church of England belongs to one of these three orders.

The first rung of the ladder, so to speak, is the office of DEACON, which in these days is little more than a preparatory step to the priesthood. A deacon, who normally remains in this order for only a year, maintains the New Testament tradition of the office as an assistant to the priest. He is not allowed to celebrate Holy Communion, but he can read the Epistle or Gospel at the Communion Service, and help with the administration of the consecrated elements. He is allowed to preach (although often not encouraged to do this overmuch), to help with the conduct of morning and evening prayer (though not to pronounce the benediction or absolution), to teach children, and to undertake the pastoral duty of visiting and "searching for the sick, poor and impotent of the parish . . . that they may be relieved with the alms of the parishioners and others."

After a year as a deacon it is customary for most men, having reached the age of twenty-four and having satisfied the Bishop's Examining Chaplains as to their learning and orthodoxy, to be advanced to the dignity of priesthood, that is, to be ordained PRIEST. This is the "normal" rank of the ministry and the one in which are to be found the great majority of the clergy of the Church of England.

A priest is permitted to conduct the service of Holy Communion, to pronounce the blessing and absolution, and in fact to be a "faithful dispenser of the Word of God and of his Holy Sacraments."

A man generally remains in the ranks of the priesthood for life, and can indeed only move from it in one way—by being made a BISHOP, or (as we say in more technical language) by being "raised to the episcopate."

The highest order of the ministry

To attain the dignity and office of a bishop a man must be fully thirty years of age, normally be in priest's orders, and must receive consecration by the imposition of hands from at least three other bishops, one generally being a Metropolitan.

A bishop has reached the highest point in the Church's ministry, and he alone can perform certain acts particularly associated with the episcopal office. Only a bishop can confirm children at the "age of discretion," only he can ordain men to the ministry of the Church, and consecrate bishops, only he can consecrate churches, churchyards and altars to be set apart irrevocably and for ever for the service of God.

When a man is consecrated to the office of bishop, he is reminded that he must be "to the flock of Christ a shepherd," and he does, if he is a diocesan bishop, have the spiritual oversight of an area known as a diocese. And since in medieval times bishops were among the great advisers of state, the Archbishops of Canterbury and York, the Bishops of Durham, London and Winchester, and twenty-one other diocesan bishops in order of seniority of consecration, sit by right as Spiritual Peers in the House of Lords.

A diocesan bishop in England wields considerable influence and exercises very real authority and jurisdiction. He may be assisted by Assistant or Suffragan Bishops, who also belong fully to the order of bishops. Even when a bishop retires from his See (another name for a diocese) the maxim holds good, that "once a bishop, always a bishop." He continues to be addressed as "Bishop . . .", and can still perform episcopal functions.

An ARCHBISHOP, contrary to popular belief, is not in a superior degree to a bishop. He is *primus inter pares*, a diocesan bishop who is chosen or elected from among his brother bishops to exercise jurisdiction over an ecclesiastical "province" or group of dioceses, in addition to remaining bishop of his own diocese. In England, for historical reasons, the Archbishop of Canterbury (and the present holder of the office is the one hundredth in unbroken line from Augustine) takes precedence over his brother of York, so that whilst the Archbishop of York is styled "Archbishop of York and Primate of England," his colleague in the southern province is called "Archbishop of Canterbury and Metropolitan of all England."

Ecclesiastical appointments

These three orders, Bishop, Priest and Deacon, are the only orders of ministry in the Church of England. All other offices are simply appointments held by clergymen, who are generally priests, but may even sometimes be bishops. These appointments are mostly concerned either with the parish, the smallest unit of ecclesiastical administration, or with a group of parishes forming a Rural Deanery, an Archdeaconry or a Diocese.

The chief church of a diocese is the cathedral, so-called because it possesses the bishop's throne or "cathedra." Many of the English cathedrals are, of course, very ancient foundations, and tend to differ

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from one another in their organisation. But broadly speaking, every cathedral is governed by a DEAN or a PROVOST, assisted by CANONS, who may be either residentiary or honorary. In the old foundations the head of the cathedral is always a dean; in the new foundations, he is styled provost. Similarly in some of the older cathedrals, the honorary canons are known as PREBENDARIES, from the ancient "prebend" or division of the cathedral revenues which originally supported the individual concerned.

Dean and Chapter

The canons of the cathedral who together with the dean make up the governing body (the "Dean and Chapter") are responsible for its administration, and may bear such titles as Treasurer (with responsibility for all the treasures of the establishment), Precentor (concerned with the Cathedral's music) or Chancellor (concerned originally with the cathedral school, but now with educational functions in their widest sense).

The only other diocesan official of note is the ARCHDEACON. The office of archdeacon, the "bishop's eye," is very ancient. Originally its occupant was merely the chief of the deacons who assisted the bishop in his work. The present practice, dating from at least the Middle Ages, is that the archdeacon is in priest's orders, and exercises considerable administrative authority within his archdeaconry, the part of the diocese for which he is responsible.

In the Church of England bishops, deans, provosts and archdeacons are distinguished by their dress. They all customarily wear "gaiters and apron," all that remains of the riding breeches and short cassock necessary for horseback in earlier days. Unlike bishops, however, deans, provosts and archdeacons do not wear an episcopal ring or a pectoral cross, nor carry a pastoral staff.

The Parish Priest

Each diocese is made up of a number of parishes, the basic geographical unit of the Church of England; and every inch of England is contained in one parish or another. The parish is in the care of an "incumbent," who is simply a priest who lives within the parish, is in charge of the parish church, and who, in the Prayer Book, is called the CURATE of the parish because he is responsible

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for the "cure" or care of the souls of his parishioners. The incumbent may today be called either RECTOR or VICAR—reflecting an ancient difference that no longer has any significance—and may be assisted by one or more Assistant Curates, who may be in either deacons' or priests' orders.

A number of parishes are grouped together to form an administrative unit, smaller than an archdeaconry or a diocese, called a Rural Deanery. The vicar or rector of one of the parishes is appointed as RURAL DEAN, and acts as chairman of the periodical meetings of all the clergy in his deanery.

By ancient custom, archbishops are addressed as "the Most Reverend," bishops as "the Right Reverend," deans and provosts as "the Very Reverend," archdeacons as "the Venerable," and the remainder of the clergy as "the Reverend." In direct approach an archbishop is addressed as "Your Grace," a bishop as "My Lord," deans, provosts and archdeacons as "Mr. Dean," "Mr. Provost," or "Mr. Archdeacon," and the ordinary clergy (including rural deans) as "Vicar," "Rector," "Father," "Padré," or just plain "Mister"—but not, in speaking to them, as "Reverend (Smith)."

There are also, of course, several lay offices in the Church of England, open to men who are not ordained to one of the orders of the ministry. The principal ones are to be found at the parish level, and include LAY READERS, who with the bishop's permission can exercise many of the functions of deacons, CHURCHWARDENS (usually two, one nominated by the incumbent and the other elected by the parishioners) who are the representative laity, assisting the priest in administrative matters, the VERGER, who is the caretaker of the church, and the SEXTON, who looks after the graveyard. And, of course, there are the PARISHIONERS—all the people who live in the parish, whether or not they are communicant members of the Church of England.

INTRODUCTORY OFFER

May we remind readers that we should be glad to send them six additional copies of this number of "Common Ground" free of charge, for placing in reading rooms or libraries, or passing on to interested friends.

Prague 1961

WILLIAM W. SIMPSON

The Rev. William W. Simpson visited Prague this summer as an observer at the First All-Christian Peace Assembly.

PRAGUE IS STILL one of the loveliest cities of Europe, and one of the few still unspoiled by the ravages of modern warfare. But it is also—or so it seemed to me—a very sad city; a city whose scars are those of a “cold” rather than a “hot” war. I was very much aware of this as I stood, a few weeks ago, in the “Ring,” the Market Place of the Old City.

The temptation to find “sermons in stones” was almost irresistible. There, in the centre of the “Ring,” stands a magnificent statue of Jan Hus, the Bohemian reformer and martyr who, in 1406, went to the stake rather than renounce what the Council of Constance had judged to be his heresies. On his left is the Tyn Church, austere Gothic, and a symbol of the Hussite reform movement of which it was the spiritual centre in the fifteenth century. On the other side of the “Ring,” stands one of the many Baroque Churches, which in Prague bear witness to the Catholic revival of the seventeenth century.

But that is not all. Linking the “Ring” with the south bank of the Ultava river is a splendid modern thoroughfare cut towards the end of the nineteenth century through the heart of what was formerly the Prague Ghetto. And at the far end, high on the north bank of the river, stands a colossal figure of Joseph Stalin, forever looking down towards the Market Place where the figure of Jan Hus forever turns its back towards this twentieth-century exponent of an ideology which denies the very foundations of Judaism and of Christianity, Protestant and Catholic alike!

Not much of the Ghetto remains. Most of its buildings were pulled down a generation ago by town planners. It remained for the Nazis to destroy its inhabitants. On the walls of one of its five surviving Synagogues, the Pinhas, the visitor may read the names of 70,000 men, women and children whose end was part of Hitler’s attempt to implement the “final solution of the Jewish problem.” Of a community which in 1933 numbered some 357,000 there remain

today only 18,000, and of these many are almost completely assimilated. A few only of an older generation strive to keep alive the traditions of the fathers. They have become virtually the custodians of a museum; paradoxically, one of the finest Jewish museums in the world.

For here, in Prague, the Nazis collected together ritual objects of all kinds from Jewish homes and Synagogues throughout Central and Eastern Europe. "The monthly war-time return-sheets" wrote Hana Volavkova in an article on the State Jewish Museum published in a volume of Prague Jewish Studies, "show how the stores grew, and the museum spaces filled up: 2,000 Torah curtains, 4,000 Torah mantles, 6,000 Silver Crowns, Shields and pointers, 40,000 archivalia from provincial towns. The bare figures will show the numeric growth of the collections, these foundation stones for the later systematic work, whose initial stages were quite modest." Already by the end of 1954 the inventory contained 120,000 numbers.

But I had come to Prague, not merely to visit the representatives of the Jewish community, by whom I was most warmly received, but to attend, as an observer in a purely private and unofficial capacity, the First All-Christian Peace Assembly. The outcome of three years of preparatory work in which the initiative had been taken by the Protestant and Orthodox Churches of Eastern and South-eastern Europe, this Assembly brought together more than 600 Christians from all parts of the world and from almost every section of the Christian family, save one: the Roman Catholic.

Threat of self-extermination

"The Assembly is being held," to quote one of the preliminary papers, at a time when "mankind is being threatened with self-extermination, since war in the atomic age no longer presents a responsible and sensible possibility for solving international problems." Its main purpose was to consider "what is the particular contribution of Christians in this situation, and on what is this contribution founded? How are we both to hear and to communicate God's word in this situation?"

These were, and are, very pertinent questions—far beyond the scope of so large a gathering to answer in so short a time. For the 600 members of the Assembly spent only five days together: two in plenary session, two in group discussion, and a fifth in greeting and

taking leave of each other. When to the limitations imposed by this manifest shortage of time are added the problems arising from diversities of language and the need at times for a double and even a triple process of interpretation, it will be readily appreciated that the Assembly was more in the nature of a demonstration than a conference from which it would be reasonable to expect definitive results.

But a demonstration of what? Certainly not of any claim to a superficial unity based on the ignoring or minimising of important, and at times fundamental differences between members of the various Churches and traditions represented in the Assembly. There was no intention, declared Professor Hromadka, Dean of the Comenius Theological Faculty in Prague, in his opening address to the Conference, "to level the organisational differences, the diversity and riches of the heritage and legacy possessed by the individual Churches and their members. . . . On the contrary, it is here, among us, that our multiformity assumes a deeper meaning. . . . We cannot labour for a new atmosphere in the world, in international relations, unless we form here among ourselves an internal partnership of trust and willingness to learn from one another."

Criticism of Vatican

The principle was clear—and unexceptionable. Its application, however, was far from easy. It very soon became evident, for example, that those coming from countries on the other side of "the Curtain" were determined that whatever else the Assembly might say or do, it should condemn "colonialism" and "the Roman Catholic Church." Already foreshadowed by Professor Hromadka in his opening address, this was strongly reinforced by Archbishop Nikodem, the leader of the Russian Orthodox delegation, who in his opening address declared that "the Roman curia, hypnotised by the prospect of the absolute power of the Papacy, has by its wordly interest and connections become rooted in an old mode of life, has irrealily (*sic!* the quotation is from the translation distributed at the Conference) tied itself up with imperialist designs and is still vulgar and often hostile to the moral and social demands of the masses who are fighting for the ideals of freedom, equality and brotherhood."

Not surprisingly, this kind of scathing and one-sided attack produced a strong resistance on the part of many of the "Western"

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representatives: a resistance which there is reason to believe was not altogether without effect, for although the "Message" of the Assembly contained certain critical references to the Vatican they were set in a context of declared intention "to pray that God may hold us and our Roman Catholic brethren firmly in His love and may guide us all to the recognition of His will and to the obedience to His command of love and peace."

For the rest, however, there was a wide area of shared concern and substantial agreement on such issues as the banning of nuclear tests, the abolition of nuclear weapons, the dangers of the "cold war," and the need "to fix our eyes on the co-existence and constructive co-operation of nations and groups of nations which are living in different economic, political and cultural systems and traditions." "Mutual condemnation," declared the Assembly, "should give place to a friendly co-operation."

Personal contacts

But the value of such an Assembly lies not merely in its formal pronouncements, important though the Message of this Assembly was in indicating a wider range of agreement on a larger number of issues than many might have thought possible, but rather in the personal meeting between people from so many and such widely differing situations. Those meetings took place in discussion groups, where, in spite of the tendency of representatives of certain Churches to read prepared statements, the beginnings of a real dialogue were noticeable. They took place also over meal tables, in the coaches which transported members to and from the Conference Hall, and in many other informal ways. There was a great deal of ignorance to be dispelled: I vividly remember a meal-time conversation with the Pastor of an Eastern European Church who told what a great surprise it had been to him to discover that Churches in one of the Western European countries had any interest or played any active part in relation to the social problems of the community. There were suspicions also to be overcome: the mutual suspicion that each was motivated by political rather than religious considerations.

If there are Christians in the West who assume all too readily that their fellow Christians in the East have "sold the pass" in coming to terms with "communism," there are many in the East who suspect that their brethren in the West are knowingly or unknowingly largely

under the control of "imperialist capitalism." It would be foolish to pretend that these suspicions are altogether without foundation on either side. Under whatever political or economic system they are living at the present time, Christians both East and West of "the Curtain" face the same basic problem of deciding how far they can, in conscience, travel with the State.

This, of course, is no new problem. Nor is it a specifically Christian one. It is as old as the Maccabean resistance to Antiochus Epiphanes—and older. Moreover, in the world of today it is a problem confronting Jews no less than Christians. And if the difficulties at present seem greater in the East, where the apostles of the Marxist-Leninist form of dialectical materialism openly attack what they regard as religious or superstitious survivals, the situation is hardly less serious in the West where more practical forms of materialism are in danger of undermining the very foundations of the Judeo-Christian way of life.

It is, I believe, the fact that Christians (and Jews) on both sides of "the Curtain" face similar if not identical problems that gives special importance to this "First All-Christian Peace Assembly," and to all that went to its making and that will, it is hoped, flow from it. That there are dangers and difficulties to be encountered is inevitable. But I came away from Prague deeply convinced of the value of the experience and firmly persuaded that Christians in the West must take this Eastern initiative much more seriously, and at the same time prepare themselves more effectively both to take advantage of the opportunities it affords and to guard against any dangers to which it might give rise.

"Better than being at school!"

An account of a recent educational project and its results

IN HIS BOOK "Race, Prejudice and Education," Dr. Cyril Bibby throws some doubt on the popular view that young children are free from prejudice, and adds that "this attractive picture of childhood innocence scarcely corresponds with the facts. From the very earliest days infants are imbibing the implicit assumptions of the society in which they live." It is just because of this liability on the

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part of young people to pick up the prejudices of their environment that the Council of Christians and Jews has always regarded the broadening of their minds and sympathies through contacts with different religious, racial and cultural groups as an essential part of its educational programme.

Here is a description of a most valuable piece of work on these lines carried out by the Leeds Branch of the Council as part of their programme and some of the reactions to which it gave rise. On Wednesday, July 12th, forty boys and girls from a local Primary school, accompanied by two teachers, were shown over a Synagogue by one of the Branch's secretaries. He gave them half-an-hour's talk on the Synagogue, its symbols and ceremonial, and there followed a period for questions and answers.

All this is part of the usual procedure on such occasions, but "then something happened" (writes the Secretary) "which has never happened to me before, and I must confess that I was very thrilled to receive letters from twelve of the children. I was so impressed with their letters that I answered each one separately."

Here is a sample of some of the children's letters:—

"Thank you for giving us such an interesting talk. It was better than being at school and we did learn things from it, although we had only an hour in which to listen. I liked most of all the Ark which was very beautiful with all the gems. I would have liked you to read to us from the scrolls but there was too much to tell and there would not have been time. I liked also the tiny black hat which you showed to us, and I liked the story of when you were a tiny boy and you were looking at a pretty girl instead of listening to the service."

"The scrolls were very lovely, and I am sure the talk learned us a lot. The windows were beautifully patterned. I liked them very much. When we set off I expected having a boring lecture but it was different from what I expected."

"I am glad you let us go to the synagogue. I have learned some things that I didn't know before. I would like to know what the pulpit was made of, and I would like to know what the step was underneath where the Rabbi sat."

"I enjoyed your talk about the synagogue. I have learned things from your talk that I may never have learned. I have learned why the Jews do not think Jesus died [*sic*], and I was glad to know that the Rabbi did not use a Bible but a scroll."

CAUSERIE

"Your Ark and scrolls are wonderful especially the cover for the scrolls. The synagogue has a lovely round shape and I like the pleasant smell. It is a lot different from the Church I go to and I was really surprised when I saw the inside."

"Thank you for the time you spent on us in the synagogue. Now I know something about the Jewish people and all about the Ark facing the east, and the beautiful covers on the scrolls."

"I congratulate you on having such a beautiful synagogue. I think there should be more places of worship for people of different religions. As an example a Hindu Temple in the heart of Leeds. Your scrolls are beautiful and I think it is rather nice how you cherish and regard your Ark as a holy place in the same way as we do with our altars."

Space forbids any further quotations, but enough has appeared to warrant the assumption that, at least in the case of forty future citizens of this country, the likelihood of their falling victims to one particular form of prejudice has been substantially reduced.

Causerie

NEWS OF the setting up of a COUNCIL OF CHRISTIANS AND JEWS IN VICTORIA (Australia) is most welcome. It results largely from the efforts of the Archbishop of Melbourne, who as Bishop of Middleton was a member of our own national Executive Committee, and Chairman of the Manchester branch. We are glad to note that the Victoria group has the full support of all sections of both communities, including, on the Christian side, the Roman Catholic. Australia is a country of many immigrant minorities, and it is good to know that such a Council of Christians and Jews will be helping to set the pattern for relationships between them. Incidentally, about half of Australia's 65,000 Jews live in Melbourne, the capital of the State of Victoria.

* * * *

In his tragically early death at the age of 46 the Roman Catholic Church in this country has lost in MICHAEL DERRICK one of its most brilliant and most promising younger laymen, and this Council one

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of its most loyal friends. Although in duty bound to sever all official contact with the Council at the time of the Roman Catholic withdrawal in 1954, he refused to allow this unhappy necessity to break the personal friendships he had formed with several of its members. Their concern for the promotion of understanding between members of different religious communities was his also, and it was entirely characteristic that at the time when he was seized with what proved to be his last illness he was on his way to a Garden Party given at Lambeth Palace by Dr. Ramsey only a day or two after his enthronement, for "his friends from other Churches." Our deepest sympathy goes out to his widow and two young children; to his colleagues in "The Tablet" of which he was Assistant Editor, and in the many other publications and organisations with which he was so actively, so efficiently and so inspiringly associated. We shall always remember him with gratitude and undying affection.

* * * *

At a reception recently held at Jews College to honour RABBI DR. ISIDORE EPSTEIN on his retirement from the Principalship of the College many eloquent tributes were paid to his splendid services not merely to the College itself which, by his vision and persistent endeavour he had transformed into an institution worthy of the community it exists to serve, but to the whole field of Jewish scholarship, exemplified on that occasion by an impressive "one man exhibition" of his well-nigh encyclopaedic writings. One aspect of his work, however, received but scant attention: his deep concern for the promotion of understanding between Christians and Jews. Few perhaps of those who welcomed the appearance of his masterly Penguin volume on "Judaism" in 1959 remember the publication twenty-five years earlier by the Epworth Press of its forerunner, a one volume account of Judaism written especially for the non-Jewish reader. In the intervening years several other works have flowed from his tireless pen with similar intent, while we in the Council have had reason on many occasions to be grateful to him for advice and information generously given. In particular we acknowledge the very important contribution he made in the formulation of the Fundamental Postulates of Judaism and Christianity at the Oxford Conference of 1946.

* * * *

ABOUT OURSELVES

THE BIBLE READERS' UNION, to quote from its Calendar which found its way on to my desk on the first day of the Jewish New Year, "was founded in 1939 with the object of spreading the habit of the daily reading of the Bible among Jews and non-Jews and, through the *Bulletin*, to stimulate interest in the word of God and to make known its Jewish interpretation."

"The Bible" in this context means what Christians normally refer to as the "Old Testament." But there is nothing "Old" about it for the Jewish reader. It is in fact eternally new, as the Christian who reads the quarterly *Bulletin* of the Union will quickly discover for himself. The Calendar too is full of interest. In addition to details of all the Fasts and Festivals of the Jewish religious year, it contains the full lectionary for the Synagogue as well as a list of daily readings from the Bible.

Interested? Why not write to the Secretary of the Bible Readers' Union, the Rev. Joseph Halpern, M.A., at 15 St. Andrew's Road, London, N.W.11. There is a modest annual subscription, by the way, of 10s. 6d.

About Ourselves

WE GO TO PRESS as the Council's Twentieth Anniversary Dinner is being held at the Mansion House, London. Invitations have been accepted by some 300 people, widely representative of the Council's own membership, of Local Councils of Christians and Jews, and of the civic, religious, educational, professional and industrial life of the country. It is particularly appropriate that this celebration should fall during the Lord Mayoralty of Sir Bernard Waley-Cohen, himself a member of the Council, whose father was one of its founders and Treasurer during its first decade. The next issue of *Common Ground* will contain a report of the speeches, by Lord Radcliffe, the Archbishop of Canterbury, the Chief Rabbi, the Lord Mayor, Dr. Robert Birley (Headmaster of Eton College), and Dr. Lewis Webster Jones, President of the National Conference of Christians and Jews in the U.S.A.

THE ROBERT WALEY COHEN Memorial Lecture this year will be delivered by Mr. Abba Eban, Minister of Education and Culture of the Israel Govern-

ment. His subject will be "The Final Solution—Reflections on the Jewish Tragedy." Mr. Eban was for ten years the Israeli Ambassador to the United States, and the Permanent Representative of Israel at the United Nations. The Lecture will be on Thursday, 16th November, at 5.30 p.m. in the William Beveridge Hall, Senate House, University of London. Owing to limited accommodation, admission will be by ticket only. Application for tickets should be made as soon as possible to the Council's office. Mr. David Astor, Editor of *The Observer*, will preside.

A PIANOFORTE RECITAL by the distinguished Israeli pianist Nellie Ben Or is to be given in the Church of St. Martin-within-Ludgate, E.C.4, at 6.0 p.m. on Wednesday, November 8th. It will be under the joint auspices of the Church and the Council of Christians and Jews, and will provide a further opportunity for Christians and Jews to meet together to share their common interest in music.

(continued on page 30)

THE LONDON SOCIETY

PUBLIC MEETINGS at Kings Weigh House Church Hall

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Thursday, November 2nd, at 6.30 p.m.

Annual General Meeting

7 p.m.—BRAINS TRUST on "Possibilities of
Co-operation between Church and Synagogue"

Thursday, December 7th, at 7 p.m.

"JEWISH AND CHRISTIAN ATTITUDES TOWARDS THE
AFFLUENT SOCIETY"

Thursday, January 11th, at 7 p.m.

"JEWISH AND CHRISTIAN ATTITUDES TOWARDS
MARRIAGE AND DIVORCE"

Thursday, February 8th, at 7 p.m.

"JEWISH AND CHRISTIAN ATTITUDES TOWARDS
CRIME AND PUNISHMENT"

Thursday, March 8th, at 7 p.m.

"SACRED MUSIC IN CHURCH AND SYNAGOGUE"
—with vocal illustrations

All are

May evening outing to the Central Synagogue, Great Portico
Social Gathering at the Chapter House, St. Paul's Church

OF JEWS AND CHRISTIANS

Finney Street (almost opp. Selfridges), Oxford Street, W.1.

2

Chairman: THE VERY REV. DR. W. R. MATTHEWS,
K.C.V.O., Dean of St. Paul's, President
of the Society.

Panel: THE REV. CANON EDWARD CARPENTER
RABBI DR. LESLIE I. EDGAR
THE REV. CLAUD COLTMAN, M.A., B.LITT.
THE VERY REV. FR. T. CORBISHLEY, S.J.
THE REV. DR. BARNET JOSEPH

Speakers: RABBI DR. KOPUL ROSEN
THE REV. DR. DANIEL JENKINS

Chairman: The Rev. I. Livingstone

Speakers: MRS. ROSE HACKER, L.C.C.
THE REV. DR. A. R. WINNETT

Chairman: The Rev. T. P. Strachan, M.A., B.D.

Speakers: MISS EDITH RAMSEY, M.B.E., B.A.
SIR BASIL HENRIQUES, C.B.E., J.P.

Chairman: The Rev. John D. Rayner, M.A.

Speakers: THE REV. DR. NEWELL WALLBANK
THE REV. E. S. ABINUM

Chairman: The Rev. Canon Edward Carpenter

Welcome

and Street, W.1, and Holy Trinity Church, Marylebone.
rd, on Tuesday, July 3rd, at 6 p.m. (members only).

COMMON GROUND

THE MANCHESTER BROTHERHOOD WEEK, briefly reported in our earlier issues, is now in the final stages of preparation. It will include two public meetings, to be addressed by the Bishop of Manchester and the President of the Manchester and District Free Church Federal Council respectively, an Open Day at Manchester Cathedral, when visitors will be especially shown round the Cathedral and its services explained to them, and similar Open Days at three Synagogues. Members of a panel of speakers will visit twenty-five schools during the week, and there will be other special meetings with Church groups and voluntary organisations. The date of the Week is November 26th to December 3rd. Further details can be obtained from the Secretary of the Manchester Council of Christians and Jews, Friends' Meeting House, Mount Street, Manchester, 2.

THE WILLESDEN BRANCH of the Council held a Garden Party in June, which was a highly appreciated social event for all who attended it. Willesden also arranged a stall and exhibition of literature in the annual Willesden Show, one of the highlights of the civic life of the borough.

ABOUT 140 PEOPLE took part in the Christian-Jewish meeting in North Manchester on the evening of Sunday, September 3rd. About half of them came from six churches in the district, and the remainder were members of the host group, the Jewish Adult Cultural Society. An outline of Jewish religious principles was given by Rabbi J. Unsorfer, and the Rev. T. A. Chadwick spoke about Christian faith and worship. A long period of questions followed, and there was general desire for such a meeting to become an annual event.

SIR BASIL HENRIQUES will be the Guest Speaker at the Annual General Meeting of the Hull branch of the Council on Monday, November 13th. On the same day there will also be a special conference for clergy and ministers in Hull. We greatly regret to

report the death in Hull of Mr. Norman Shenker, who was an active officer of the branch for many years, having been in turn both Secretary and Treasurer.

A BIRMINGHAM BRANCH of the Council, after a period of suspended activity, is now in process of re-establishment. A new branch is also being formed in FINCHLEY, following a meeting of local representatives of the Christian and Jewish communities in the borough, convened by the Mayor.

WE ARE PARTICULARLY happy to report the success of the first public function of the recently formed Local Council in Hendon and Golders Green. An audience of nearly two hundred filled to capacity the small hall of St. Michael's Church, Golders Green, when, on October 9th, the Joint Chairmen of the Branch, the Rev. I. Livingstone and the Rev. C. E. Welch, spoke on "Pride and Prejudice." The Chairman was the Rev. A. J. Pearson, the Vicar of St. Michael's.

PRAYERS for the Council of Christians and Jews will be offered in St. Paul's Cathedral on October 25th, in the annual cycle of prayer for organisations and causes. We are greatly encouraged by this form of support by the Dean and Chapter, and indeed by the knowledge that the Council is often in the thoughts and prayers of so many of its members.

ONE OF THE COUNCIL's most ardent supporters was Miss Selma Gersman, who passed away on September 14th. Miss Gersman was one of the victims of Nazi persecution, and was liberated from a concentration camp only by the ending of the war. Coming to this country, she immediately joined as an Associate Member of the Council of Christians and Jews, and will be remembered by several of our members for her participation in the Elfinward Conference in 1947. Her experiences were such that she could never hope to forget them, but she never displayed bitterness, and her whole concern was

BOOK NOTES

that tolerance should be so strengthened that what she had suffered should never again be experienced by others. It was characteristic of her that in her

Will she should have left a legacy to help forward the Council's work. We remember her with gratitude and with humility.

Book Notes

Common Sense about Race

By Philip Mason
(Gollancz, 12s. 6d.)

This is not only an extremely readable book but surely a *sine qua non* for anyone who is interested—and what thoughtful person today can be uninterested?—in the crucial challenge of our time, namely how to accept and apply in practice the comparatively new concept of a multi-racial society. Mr. Mason, as those who know his work would expect, has treated this subject in simple, lucid, factual terms and, rightly in the context of this series, he appeals largely to people's ordinary common sense. But there is also a strain of idealism running through the book which lifts it well above the commonplace.

This is especially true of the last chapter which is entitled *The Need for Action*. Here the author advocates three lines of approach for tackling the problem of racial prejudice and discrimination: "We can teach understanding of other people's ways; we can outlaw discrimination in our own country; we can make it clear to the world where we stand. Those are the three contributions we can make." Of the second he writes that "legislation cannot create goodwill, but it can help goodwill to flow as surely as it can choke its course."

All the main factors involved in a survey of this complex problem, the biological, political, psychological, etc., have been dealt with as fully as is possible in a book of 170 pages, but none more effectively than the part played by "myth" in the fostering of prejudice. Here Mr. Mason devotes two or three pages to "the myth of the Jews" which he describes as a sub-species of the myth of the pure race. "It was the doctrine of Hitlerism," he writes, "that the Jews were a distinguishable race with 'black blood' and that any contact with them brought

contamination. But of course this is nonsense. . . . There is no physical homogeneity among them, only the tie of a common belief." The same factual approach is used in an attempt to debunk other racial myths and to show the terrible consequences that may ensue when large numbers of people believe in them. One final example may be quoted as coming within the range of Mr. Mason's own experience and as a final illustration of the deeply moving quality of much of his book. "Shortly before the end of British rule in India, I talked to a woman who was one of two survivors of a community of about two hundred Muslims near Delhi who had been attacked by their Hindu neighbours a few days before. . . . She knew these people; they had lived together in the same village all their lives. One old man was a near neighbour and although he was a Hindu she had always called him uncle. She spoke to him now: 'Uncle' she cried, 'why are you doing this to us?' 'The Muslims are killing the Hindus in Noakhali,' he replied. 'What has that to do with us?' she said, and after that she remembered nothing more till the rescuers found her. What he said happened to be more or less true; eight hundred miles away, the other side of Calcutta, Muslims had behaved in the same kind of way to Hindus. That was because of what Hindus were supposed to be doing to Muslims somewhere else."

Jewish Existence

By Ignaz Maybaum
(Valentine, Mitchell, 21s. 0d.)

The main submission running through this provocative, but intensely absorbing book, is summarised in a sentence or two of the Introduction: "The Jewish people is a levitical people, a priestly people. The priest is not a creative type. . . . The Jew at

COMMON GROUND

the side of creative man in the various countries of the diaspora bring what creative man overlooks: the message of the glory of God."

This thesis is supported and elaborated with much forensic skill as well as a rich array of evidence drawn from the world's history and literature, and above all the author's contemporary experience. It is the latter which enables Dr. Maybaum to speak direct to both Christian and Jew in the present crisis in which they are both involved, and to say something which, even if not always acceptable, may well provide them with some salutary heart-searching.

For it is the author's contention, and in this he echoes what Dr. James Parkes has been saying for a long time, that the world in its present distracted state needs both and needs them desperately. The "collectivism" which is expressed in politics and statecraft needs Christianity to redeem it. The "gentile" world with its new ideologies and cultural emphasis needs the healing power of "priestly" Judaism with its message for the whole man and his everyday life.

This line of argument inevitably leads to some trenchant criticism of modern Zionism. It is the author's opinion that Zionist ideology which condemns the assimilation of the Jewish individual and advocates a collective assimilation would transform the Jewish people into a Gentile nation. In order to carry out his priestly function the Jew must live side by side with non-Jews and not separate himself from them as a political entity. Thus arises the paradox that "It is easier to be a Jew outside the State of Israel than in the State of Israel."

If there is one flaw in this otherwise admirable book it is a tendency, inseparable perhaps from special pleading, to over-theorise and fit human groups and situations too narrowly into formulae and water-tight compartments. This leads to some highly dubious assertions such as that "No Greek drama . . . is of such profundity as the story of Abraham ready to sacrifice Isaac," or that the Christian must neglect "God's own world . . . for the sake of a spiritual world."

But in the main the argument is moderately stated and likely to commend itself to those readers who listen to it with an open mind. In this case it will certainly achieve its author's cherished purpose, which is to make the Jew more aware of the role he is uniquely qualified to play. At the same time it will help him to realise that "the Christian is his close neighbour, closer than he ever was before."

All-of-a-kind Family

By Sydney Taylor
(Blackie, 12s 6d.)

This book tells the story of a Jewish family living in the Lower East Side of New York, a sort of American Whitechapel. Comprising mother, father and five young daughters, they come to be known as an "all-of-a-kind" family . . . all of a very nice kind, as the "library lady" who became their firm friend, added. Into the pattern of downtown family life the author has skilfully woven several fascinating vignettes of Jewish religious observances, especially of Sabbath, Purim, Passover and Tabernacles. Attractively illustrated with line drawings, the book should prove a real contribution to Jewish-Christian understanding and a delight to "the young in heart of all ages."

West Indians— some questions answered

(Paddington Council of Social Service, 6d.)

This is a booklet that is intended to help the social worker, teacher, and anyone else who is in day-to-day contact with the public, especially in areas where there is a substantial West Indian minority, to answer some of the questions that are often asked about them. It deals with the West Indians' own background, with the question of race and colour, and with many of the economic and social issues that can become a cause of friction or misunderstanding. It is a booklet that can be strongly recommended. (The address of the Paddington Council of Social Service, from which the booklet can be obtained, is Beauchamp Lodge, 2 Warwick Crescent, W. 2.)

